Vol. XX JUNE 1930 No. 9

JUN 18 1930

THE JAPAN MAGAZINE

Established 1910

A Representative Monthly of Things Japanese

PUBLISHED BY THE JAPAN MAGAZINE Co., TOKYO, JAPAN

Digitized by Google

PRICE: 70 Sen

The Mitsui Bank,

LIMITED

Capital Subscribed . . .	Yen 100,000,000
Capital Paid-up	60,000,000
Reserve Fund	65,20,0000

HEAD OFFICE:

1, Suruga-cho, Nihonbashi-ku, Tokyo

HOME BRANCHES:

FUKUOKA, HIROSHIMA, KOBE, KYOTO, MARUNOUCHI (Tokyo), MOJI, NAGASAKI, NAGOYA, NIHONBASHI (Tokyo), OSAKA, OSAKA-DOJIMA, OSAKA-KAWAGUCHI, OSAKA-NISHI, OTARU, SHIMONOSEKI, WAKAMATSU (Kyushu), YOKOHAMA

FOREIGN BRANCHES:

BOMBAY, LONDON, NEW YORK, SHANGHAI, SOURABAYA

LONDON BANKERS:

BARCLAYS BANK LTD. MIDLAND BANK LTD.

NEW YORK BANKERS:

BANKERS TRUST CO. CHASE NATIONAL BANK.
NATIONAL CITY BANK OF NEW YORK.

Digitized by Google

The Yasuda Bank, Ltd.

(YASUDA GINKO, LTD.)

HEAD OFFICE:
Eiraku Building, Tokyo

Capital Subscribed Yen 150,000,000
Reserve . . . . . „ 63,000,000

Chairman of the Board:
Zenjiro Yasuda, Esq.

Deputy Chairman:
Hirozo Mori, Esq.

Managing Directors:
Hisashi Hyosu, Esq. Junzo Saito, Esq.
Hisomu Sonobe, Esq. Yuzo Hamada, Esq.

The Bank is now in command, not only widespread Branches throughout Japan, but also of the services which it has secured from many correspondents over the world, and is able to offer accommodation for every kind of banking facilities, foreign and domestic.

FO IGN BUSINESS:
Tokyo Head Office.
Yokohama Office, Honcho, Nakaku.
Osaka Office, Koraibashi, Higashiku,
Kobe Office, Sakaemachidori.

Digitized by Google

Digitized by Google

Digitized by Google

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for June, 1930

1. TEMPERANCE MOVEMENTS IN JAPAN ..... By M. Arikawa 349
2. JAPAN'S NATIONAL GAME ..... By S. Miyagi 352
3. THE TEA TRADE ..... By M. Ouchi 355
4. TRADE RECIPROCITY WITH JAPAN ..... By T. Onuma 359
5. ART AND LIFE ..... By "Ariel" 315 361
6. TWO MYSTERIOUS SWORDS 362
7. BIBLIOGRAPHY OF THE "NÔ". ..... By Zen Yamamoto 365
8. AROUND THE HIBACHI 371
9. WITH THE RED CROSS OF JAPAN 375
10. CURRENT JAPANESE THOUGHT ..... By The Editor 346

Subscriptions:

In the Japanese Empire, (postpaid) per year in advance - *Yen* 7.50
In Foreign Countries, (postpaid) per year in advance - - $ 4.00
Single Copy- - - - - - - - - - - - 70 sen (35 cents)

Foreign subscriptions should be remitted by P.O. or express money order, to The Japan Magazine Co., 6 Itchome Uchisaiwai-cho, Kojimachi-ku, Tokyo.

Agents:

Maruzen Company, Tokyo
Kyo-Bun-Kwan, Tokyo
Kawase Nissindo, Kobe
Kelly and Walsh, Yokohama and Shanghai
B. F. Stevens and Brown, London
Brentano's, New York and Paris
A. C. McClurg and Co., Chicago, Ill.
Smith and McCance, Boston, Mass.
Kho Hock-Tye, Penang, S. S.
G. E. Stechert and Co., New York
N. S. W. Bookstall Co., Sydney N. S. W.
Tract and Book Society, Bombay
C. B. Taraporevala Sons and Co., Bombay.
Federal Rubber Stamp Co., Kuala Lumpor, F.M. States

All Rights Reserved

Digitized by Google

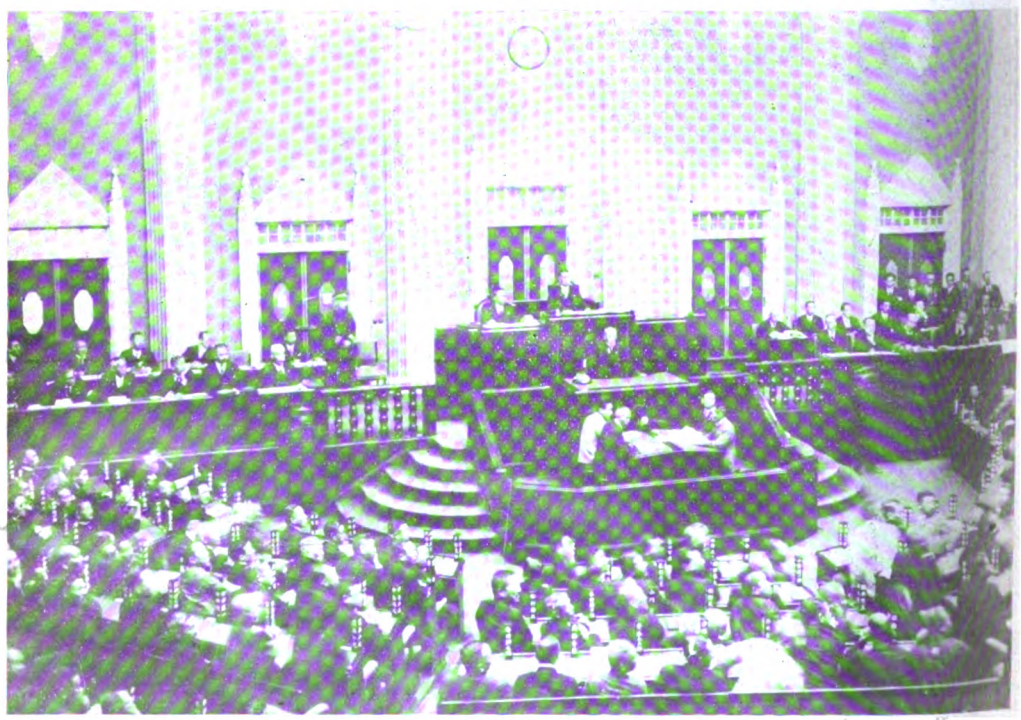
H. I. M. the Empress presenting and reading a message at the 38th general meeting of the Japan Red Cross Society on May 5th.

T. I. H. Prince and Princess Takamatsu leaving Yokohama for England on April 21st.

UNIV. OF MICH.

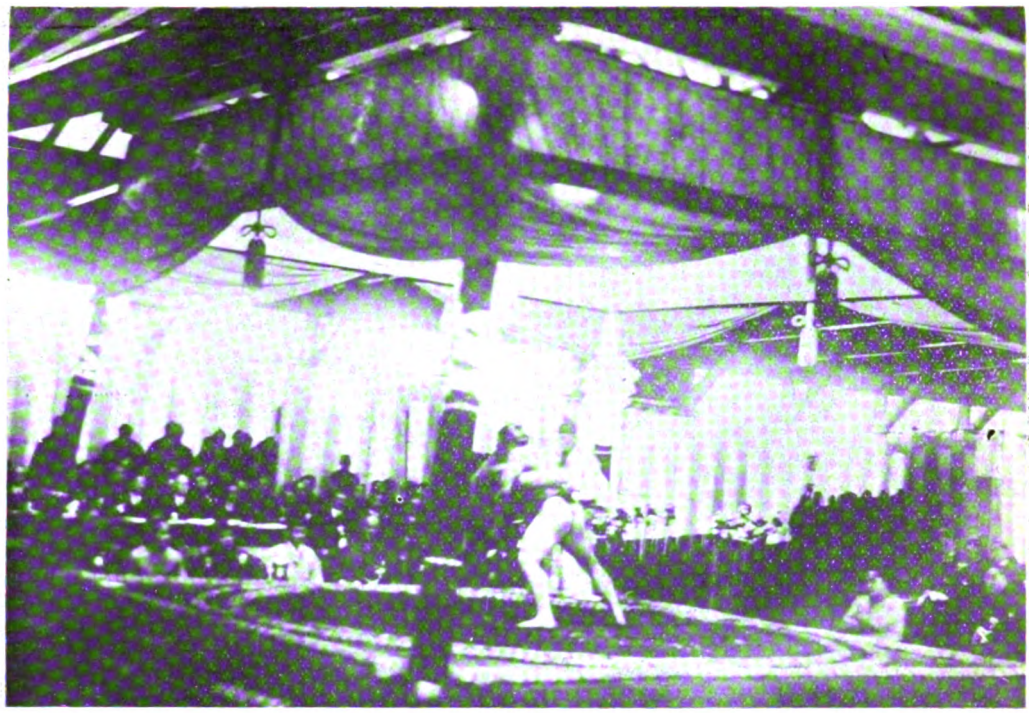
Digitized by Google

The Cabinet members on the occasion of the opening ceremony of the 58th special session of the Imperial Diet.



Leader Mr. Inukai speaking on the occasion of interpellations at the 58th session of the Imperial Diet.

Digitized by Google



A wrestling match between Miyagiyama and Tsunenohana, supreme champions, on the occasion of Imperial command matches held at an Imperial Palace ground on the Emperor's Birthday of April 29th.

Major-General Yamamuro of the Salvation Army leaving Tokyo Station on April 29th to attend the jubilee of the foundation of the Salvation Army in America.

UNIV. OF MICH.

Digitized by Google

The 11th May Day held at Shiba Park under heavy guard of policemen.

A baseball league tournament at the Meiji Shrine field on April 15th.

Digitized by Google

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Vol. XX JUNE 1930 No. 9

TEMPERANCE MOVEMENTS IN JAPAN

By M. ARIKAWA

ON March 29th, 1922, a Prohibition Law was put in operation in Japan for people under age. This is a successful temperance movement in Japan. A proposal was put on the order of the Imperial Diet for prohibiting wine to minors, for the first time in 1900. For the subsequent twenty-three years the proposer, Mr. T. Nemoto, M.P., worked hard to have the proposal approved by the Diet, and at last he accomplished his object.

Four years later, in 1926, a proposal was made at the 51st session of the Imperial Diet for prohibiting wine to people under 25 years of age. This proposal passed the Lower House with an overwhelming majority, but there was no time to send the bill to the Upper House, as the term expired. In 1927 the bill passed through the Committee of the Upper House, but it was rejected at the main meeting. Since then, the proposal was presented and discussed in the house yearly, but has not yet got its approval.

The proposal is to extend, of course, the present age limit of prohibition to 25 years of age, for the reason that, in order to completely realize the spirit of the present Prohibition Law for the minors, it is practically nonsense to limit the age to 20 years, which is merely a limit in the Civil Law, and the Japanese do not cease to grow physically and mentally until they are full 25 years, as stated by specialists. In fact, returns of the Army, factories and schools agree in showing that the people begin mostly to take wine at the age of from 17 to 24, and during this period they are also most liable to commit crimes. For preventing this, the easiest and soundest way would be not to let these people contract the habit of drinking, or to keep them from spirits until they are 25 years old. This age limit is also most convenient in applying the law satisfactorily as it includes military men, school boys and members of the Youngmen's Associations.

Digitized by Google

Digitized by Google

Digitized by Google

From the results obtained by the present Prohibition Law, it may be said that for one year from the promulgation of it in 1922 the number of offences amounted to 18,759. This was a direct effect of the law, and indirectly it conduced to the formation of temperance societies in the country, temperance agreements among the Youngmen's Associations and students, there being the Japan Students' Temperance League established by the students of forty-eight Government and private schools and colleges under the presidency of the late Dr. M. Sawayanagi. In the Army the Second Division in Sendai took the initiative in it, being followed by the First Division, the Guard Division, the Fifth Division and some other military corps. These individual abstainers' and temperance societies' movements having been very successful, the temperance idea swayed the whole country, the resulting in an endless increase in individual abstainers and in temperance societies. Recently, there has been a marked trend of abstention even among labourers, whose unions and other societies have been often held wineless. In not a few spinning mills is temperance observed, and colliers in Kyushu and Hokkaido join in numbers of 1,000 or 2,000 for abstention. In the sea, there are several temperance ships on which the crews abstain.

In the early stages of temperance movements in all countries individual behaviour and morality were in the centre of the advocacy of temperance. In Japan, laws probihiting wine were promulgated since very old times. *Sake*, or Japanese wine, began to be made here in antiquity, which may be seen from the record that Konohana-sakuyahime-no-mikoto in the age of the gods made *ame-no-amazake* (a sweet wine) of *sanada*. A description is also in the *Nippon-Shoki* that Susanono-mikoto in the same age killing the Big Serpent on the River Hi in the province of Izumo, had wine made by Ashinazuchi and Temazuchi. Later, Yamatodake-no-mikoto on the occasion of killing Kawakami-takeru attended the latter's feast with wine in the disguise of a woman. History says also that the Emperor Keiko (71-130 B. C.) held a feast lasting a few days with his subjects. In those days the wine was most probably different from the present wine. In the reign of the Emperor Ojin (270-312 A.D.) a wine brewer called Susukori visited Japan from Korea, and made and presented to the Emperor *omiki* (a wine), who much enjoyed its taste and composed an ode praising the fine and the refreshing taste of it. Afterwards, individual conduct and morality were injured much by drinking wine, which compelled laws to be issued for prohibiting it occasionally, in the reign of the Emperor Kotoku (745-654 A.D.)

Digitized by Google

the Emperor Shomu (724-748 A.D.) and the Empress Koken (749-757 A.D.). Then the farmers drinking to excess, idled away the busy time of farming, and laid the fields waste or disturbed the public order. These persons were chastised by the law. Another prohibition law was put in operation in the 8th year of Jogan (866 A.D.) in the reign of the Emperor Seiwa. But practically this law simply restricted the use of wine; for it was made in the Imperial Household Department.

Sake has been made of rice. Sometimes a bad rice crop necessitated laws for prohibiting the making of *sake*. In September in the first year of Daido (806 A.D.) in the reign of the Emperor Heizei the brewers' jars were sealed by the Government for restricting the making of *sake* to meet the bad crop and the consequent heavy appreciation of rice, which threw the poor into the great destitution of food. Later, in the Kamakura period, the selling of *sake* was vetoed at times. On September 30th in the fourth year of Kencho (1252 A.D.) it was prohibited to sell *sake* in Kamakura, sealing 37,274 jars. In less than a month another law was issued for the same object. This time all the jars held by the towns people were destroyed, except only one for each family, which was preserved, however, not for holding *sake* but other things. In the Tokugawa period, somewhat different from the Kamakura period, brewing was even encouraged sometimes for the object of extending the use of rice and bringing up its price beneficially to the Government as well as all its retainers, whose incomes were got by selling rice they received as their stipends or produced in their fiefs, although not in a few cases *sake* brewing was prohibited on the occasion of the dearth of rice due to the poor harvest. To-day the ill effects of wine have been found by modern science to be so serious as to prohibit (by law minors from taking wine.)

The industrial revolution in this country changed things in society, and as a result of it the brewing of *sake* was modernized into an industry with large capital, and moreover, the extension of requirements for *sake* with the development of communications with oversea places made the supply of wine augmented unnaturally, resulting in various social evils from the drinking of strong liquors. This socialized the individual question of temperance, and temperance movements advanced.

The first temperance movement in the Meiji era was in 1873 or 1874. In Tokyo and Yokohama, and its object was individuals. In 1886 temperance societies established in Sapporo, Yokohama and Kyoto had as their object social evils, for the first time. Since then, temperance movements were gradually extended to the whole country, until the Japan Temperance Union was formed by the late Mr. Taro Ando and some others, making the foundation of the present powerful agitation.

Digitized by Google

Digitized by Google

Digitized by Google

From the results obtained by the present Prohibition Law, it may be said that for one year from the promulgation of it in 1922 the number of offences amounted to 18,759. This was a direct effect of the law, and indirectly it conduced to the formation of temperance societies in the country, temperance agreements among the Youngmen's Associations and students, there being the Japan Students' Temperance League established by the students of forty-eight Government and private schools and colleges under the presidency of the late Dr. M. Sawayanagi. In the Army the Second Division in Sendai took the initiative in it, being followed by the First Division, the Guard Division, the Fifth Division and some other military corps. These individual abstainers' and temperance societies' movements having been very successful, the temperance idea swayed the whole country, the resulting in an endless increase in individual abstainers and in temperance societies. Recently, there has been a marked trend of abstention even among labourers, whose unions and other societies have been often held wineless. In not a few spinning mills is temperance observed, and colliers in Kyushu and Hokkaido join in numbers of 1,000 or 2,000 for abstention. In the sea, there are several temperance ships on which the crews abstain.

In the early stages of temperance movements in all countries individual behaviour and morality were in the centre of the advocacy of temperance. In Japan, laws probihiting wine were promulgated since very old times. *Sake*, or Japanese wine, began to be made here in antiquity, which may be seen from the record that Konohana-sakuyahime-no-mikoto in the age of the gods made *ame-no-amazake* (a sweet wine) of *sanada*. A description is also in the *Nippon-Shoki* that Susa-nono-mikoto in the same age killing the Big Serpent on the River Hi in the province of Izumo, had wine made by Ashinazuchi and Temazuchi. Later, Yamatodake-no-mikoto on the occasion of killing Kawakami-takeru attended the latter's feast with wine in the disguise of a woman. History says also that the Emperor Keiko (71-130 B. C.) held a feast lasting a few days with his subjects. In those days the wine was most probably different from the present wine. In the reign of the Emperor Ojin (270-312 A.D.) a wine brewer called Susukori visited Japan from Korea, and made and presented to the Emperor *omiki* (a wine), who much enjoyed its taste and composed an ode praising the fine and the refreshing taste of it. Afterwards, individual conduct and morality were injured much by drinking wine, which compelled laws to be issued for prohibiting it occasionally, in the reign of the Emperor Kotoku (745-654 A.D.)

Digitized by Google

the Emperor Shomu (724-748 A.D.) and the Empress Koken (749-757 A.D.). Then the farmers drinking to excess, idled away the busy time of farming, and laid the fields waste or disturbed the public order. These persons were chastised by the law. Another prohibition law was put in operation in the 8th year of Jogan (866 A.D.) in the reign of the Emperor Seiwa. But practically this law simply restricted the use of wine; for it was made in the Imperial Household Department.

Sake has been made of rice. Sometimes a bad rice crop necessitated laws for prohibiting the making of *sake*. In September in the first year of Daido (806 A.D.) in the reign of the Emperor Heizei the brewers' jars were sealed by the Government for restricting the making of *sake* to meet the bad crop and the consequent heavy appreciation of rice, which threw the poor into the great destitution of food. Later, in the Kamakura period, the selling of *sake* was vetoed at times. On September 30th in the fourth year of Kencho (1252 A.D.) it was prohibited to sell *sake* in Kamakura, sealing 37,274 jars. In less than a month another law was issued for the same object. This time all the jars held by the towns people were destroyed, except only one for each family, which was preserved, however, not for holding *sake* but other things. In the Tokugawa period, somewhat different from the Kamakura period, brewing was even encouraged sometimes for the object of extending the use of rice and bringing up its price beneficially to the Government as well as all its retainers, whose incomes were got by selling rice they received as their stipends or produced in their fiefs, although not in a few cases *sake* brewing was prohibited on the occasion of the dearth of rice due to the poor harvest. To-day the ill effects of wine have been found by modern science to be so serious as to prohibit (by law minors from taking wine.)

The industrial revolution in this country changed things in society, and as a result of it the brewing of *sake* was modernized into an industry with large capital, and moreover, the extension of requirements for *sake* with the development of communications with oversea places made the supply of wine augmented unnaturally, resulting in various social evils from the drinking of strong liquors. This socialized the individual question of temperance, and temperance movements advanced.

The first temperance movement in the Meiji era was in 1873 or 1874. In Tokyo and Yokohama, and its object was individuals. In 1886 temperance societies established in Sapporo, Yokohama and Kyoto had as their object social evils, for the first time. Since then, temperance movements were gradually extended to the whole country, until the Japan Temperance Union was formed by the late Mr. Taro Ando and some others, making the foundation of the present powerful agitation.

Digitized by Google

Digitized by Google

Digitized by Google

JAPAN'S NATIONAL GAME

By S. MIYAGI

WRESTLING is the national game of Japan as everybody knows. In Tokyo the champions match regularly for 11 days in January and May at the Kokugi-kwan at Ryogoku, Tokyo, which is a spacious hall built for the purpose.

Japanese wrestling originated in the age of the gods, but it was not until the Ashikaga period that it came into existence in a systematic way, there being then professional wrestlers. Their names are known, but little is told of their histories or their anecdotes. It was since the Yedo period, or the foundation of the system of *Kanjin-zumo*, which means wrestling matches for raising funds for pious purposes that many anecdotes have been told of professional wrestlers. The first *Ozeki*, by which name the head-wrestlers have been called, was Akashi Shiganosuke of the Kanyei era (1624-1643), when the position was called *Hote*. He was about 8 feet high, with matchless strength.

At first wrestling was done by soldiers as exercise in hand-to-hand fighting on the battlefield, although in modern times it has developed as a sport. Of course, it was at first limited to the samurai class, but later, professional wrestlers came into existence. In the Tokugawa shogunate, the shogun often saw wrestling-matches, which were presented for inspection. The most famous matches held in the presence of the Tokugawa shoguns were in the 3rd year of Kansei (1791), which were the palmy days of Tanikaze and Onogawa, champion-wrestlers, whose exciting matches were in the presence of the shogun. In the Meiji era wrestling matches were performed before the Emperor Meiji several times, of which the most famous was one held on March 10th, 1884 at the Enryo-kwan, Shiba Tokyo. On April 29th, before T. M. the Emperor and Empress, wrestlers had the honour of presenting their games on the Imperial Palace ground. There were about twenty champion wrestlers partaking, led by Tsunenohana and Miyagiyama.

Wrestling-matches are held in a *dohyo* (the ring). In remote antiquity there was no ring, and the victory was decided by pushing down the opponent or by throwing him down or falling down one upon another. In the Tensho era (1573-1591) the *dohyo* was first built. This ring as at present built is made of soil, being about 4 feet in height and having four pillars erected, these pillars being called *Shihon-bashira*. This is called the *soto-dohyo* (the outer ring), and the distance between one pillar and the other is about 20 feet. Inside this

Digitized by Google

outer ring there is the *uchi-dohyo* (the inner ring), which is a circle made of 16 rice bales. It has a diameter of about 15 feet. This ring is surrounded outside by another ring, called the *soto-dohyo*. The wrestlers in the east and the west match in this circle of about 15 feet. The umpire is called the *Gyoji*, who in the circle, watches carefully and gives fair judgement.

The wrestler is called the *Rikishi*. They are divided into two camps the eastern and western. There is a large number of wrestlers, who are very strictly classed. The classification is made according to strength only. The wrestlers match unarmed and naked. The strong rise in position rapidly. Wrestling at the Kokugi-kwan, Tokyo, twice a year is called wrestling at the *hon-basho* (the central place of wrestling), and victory or defeat at this place changes the wrestlers' positions.

The foremost position among wrestlers is the *Yokozuna*, the second the *Ozeki*, the third the *Sekiwake* and the fourth the *Komusubi*. These second, third and fourth positions are generally called the *Sanyaku*. The fifth position is called the *Mayegashira*, and the wrestlers in this position are called wrestlers in the *Makunouchi*. The *Makunouchi* wrestlers number 15 each on the eastern and western camps, a much larger number than in old times. The sixth position is called the *Makushita*, or more popularly the *Juryo*, there being 12 wrestlers in this position each on the eastern and western sides. The next position is the *Sandanme*, and after this come the *Jono-nidan* and the *Jo*. The list of these wrestlers is called the *Banzuke*. This list is made and published every January and May, according to the result got by each wrestler at the last match.

The *Yokozuna* is the highest and ranks higher than the *Ozeki*. This the most honorable position is the privilege of only those showing unparalleled achivements. The *Yokozuna* means the wrestler bearing the *yokozuna*, made of a hempen belt. It took origin in the Konin era (810-823), when in the reign of the Emperor Saga a wrestling match was held in the compound of the Sumiyoshi Shrine in the province of Settsu. A wrestler called Hajikami from the province of Omi was very strong, and reputed to be peerless. The umpire bringing a tufted rope to the shrine, had it borne by Hajikami around the waist, and he was then sent on to the *dohyo*, the umpire announcing that any one, who could touch the rope, should be victorious. But all who wrestled with the man were defeated.

Naturally, there were not many *Yokozuna* wrestlers in the past. The first of them was Tanikaze Kajinosuke in the Kansei era (1789-1800), and since then there have been only 24 down to the present. From this it may

Digitized by Google

Digitized by Google

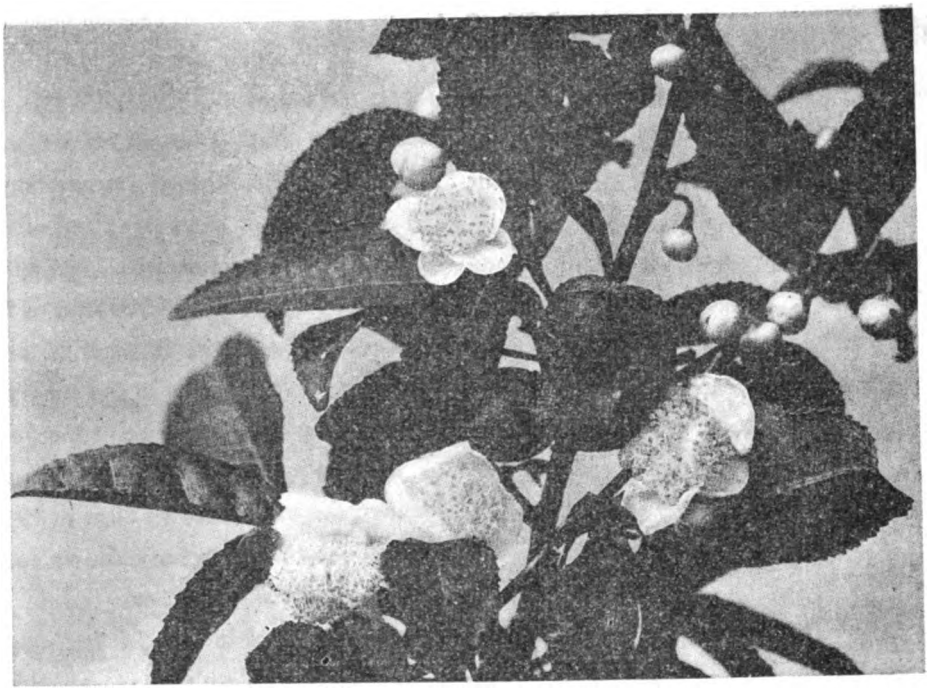
Digitized by Google

be imagined how hard it is to secure the position and how honorable it is.

At present Tsunenohana is the Yokozuna wrestler on the eastern camp and Miyagiyama that on the western. The list of wrestlers in January, 1930, shows on the eastern side Onosato as the *Ozeki*, Tamanishiki as the *Sekiwake* and Wakabayama as the *Komusubi*, there being additionally Hitachiiwa as the *Haridashi-Ozeki*, and on the western side Toyokuni as the *Ozeki*, Nishikinada as the *Sekiwake*, Asashio as the *Komusubi* and the Noshirogata as the *Haridashi-Ozeki*. Except the *Yokozuna*, these wrestlers may be possibly changed in position on the list for the May matches, according to the results obtained by them in January.

As wrestling became popular and prosperous, methods for defeating were studied and improved gradually, until forty-eight ways were found. Even to-day these ways are used, and victory is decided by the skilful use of them. These *te*, or ways were learned naturally while wrestling. To-day there are many other ways adopted, and the total ways come to about 200. Still the old forthy-eight ways form the basis of these new methods. Roughly classifying these old ways, they are *nage-te kake-te*, *sorite* and *hineri-te*, each of which is sub-divided into 12 ways. These carefully studying these ways and understanding them thoroughly can defeat an opponent. Another important condition of victory is physique. Those applying for admission as pupils to champion wrestlers undergo a physical examination. There is a standard for the physique of the applicants, it being not less than 18 *kwamme* for those of not more than 20 years old, and not less than 20 *kwamme* for those of not less than 20 years old. Wrestlers of to-day are, therefore, possessors of the best physique among the Japanese, being mostly about 7 feet high, and some even 8 feet high. Not a few are over 40 *kwamme* in weight. It is interesting to see that all the wrestlers wear a topknot even to-day.

Digitized by Google



Japan Tea Plant

THE TEA TRADE

By M. OUCHI

AS every body is aware, all the exports and imports of Japan have suffered more or less decreases this year. In the total of the first three months of 1930, the staple exports, as compared with the same period, 1929, show a decrease of 64,000,000 yen in raw silk, 8,000,000 yen in wheat flour, 5,000,000 yen in silk fabrics and 5,000,000 yen in cotton fabrics, besides which all other articles fell off.

There are only a few kinds of exports, which stand as an exception to the rule with more or less small increases. Tea forms one of them. For January and February, 1930, exports of tea from this country totalled 750,300 *kin* in quantity, an increase of 33,500 *kin*, or 4.4 per cent. over the same interval, 1929; and for January, February and March, 1930 exports reached a total of 634,000 yen in value, a gain of 62,000 yen, or 11.4 per cent. over the corresponding period, 1929. To show the figures monthly, exports amounted to 442,200 *kin* in January, valued at 269,000 yen, losing both in quantity and value from the same month, 1929; but in February they gained over the same month of 1929, amounting to 308,100 *kin* in quantity and to 198,000 yen in value, an increase of 75,000 *kin*, or 24.3 per cent. in the former and of 82,000 yen, or 29 per cent. in the latter, over

Digitized by Google

Digitized by Google

Digitized by Google

the same month, 1929 as may be seen from the following table :—

Exports of Tea in 1930

Quantity

(In Hundreds of *Kin*)

Month	1930	1929
January	442,2	483,7
February . . .	308,1	233,1
Total	750.3	716,8

Value.

(In Thousands of Yen)

	1930	1929
January	269	286
February.	198	151
March	167	132
Total	634	569

The future condition of the tea trade is a question worthy of consideration, not only for the trade itself but for the foreign trade of this country, which has a general declining tendency. In this connection, it may be interesting to note the past condition of the tea trade.

During 1929 exports of tea from Japan amounted to 12,027,000 yen, an increase of 179,000 yen, or 1.5 per cent. over 1928, the largest amount since 1926. This is of the value ; and of the quantity, the amount was 17,886,000 *kin*, a decrease of 116,900 *kin*, or 0.6 per cent. From this, it may be seen that last year's increase in the tea trade was owing simply to a rise in the price of tea. Exports of tea from Japan reached the maximum amount in 1919, since which time they have shown some ups and downs, but never come up again to the 1919 level. In 1925 they increased considerably, as all other exports rose, caused by depreciation of the foreign exchanges. Then, they again declined, and in 1927 they fell off to the minimum amount, after which they improved a little. This year this tendency developed more with an increase not only in value but in quantity, which is very gratifying. The following table shows the exports of tea since 1913 :—

Year	Quantity. (In Hundreds of Kin)			Value (In Thousands of Yen)		
	Total.	Green tea,	Other tea.	Total.	Green tea.	Other tea
1913	25,522,3	21,615,6	3,906,7	10,075	9,509	566
1919	23,200,7	19,987,7	3,213,0	18,402	16,965	1,437
1920	19,828,3	17,228,0	2,600,3	17,112	16,346	766
1921	11,897,2	11,087,4	809,8	7,718	7,403	315
1922	21,861,1	19,942,8	1,918,3	17,828	16,994	834
1923	20,519,3	18,147,6	2,371,7	16,013	15,121	892
1924	18,026,7	15,147,0	2,609,7	12,783	11,811	971
1925	21,030,9	18,009,7	3,021,2	14,762	14,029	732
1926	17,973,7	17,099,8	878,3	12,111	11,914	197
1927	17,615,3	17.036,0	579,3	10,896	10,773	123
1928	18,002,9	17,723,6	279,3	11,848	11,755	93
1929	17,886,0	17,505,8	380,2	12,028	11,909	118

Digitized by Google

The chief destinations of Japanese tea, are shown in the following table :—

Quantity.

(In Pcls.)

Destination.	1929.	1928.	1927.	1926.	1925.
Kwantung Province	2,774	2,203	2,213	2,351	2,302
United States	120,808	138,265	134,371	141,841	160,779
Canada	26,508	25,191	26,126	23,655	22,574
Hawaii	971	876	988	11,889	24,654
Other places	27,801	13,494	12,445		
Total	178,860	180,029	176,153	179,736	210,309

Value

(In Thousands of Yen)

Kwantung Province	151	123	127	131	143
United States	8,124	9,288	8,640	10,088	12,242
Canada	1,530	1,468	1,335	1,334	1,405
Hawaii	84	75	61	556	970
Other places	2,137	891	732		
Total	12,028	11,848	10,896	12,111	14,267

As may be seen from the above table, the United States heads the list of destinations of Japanese tea, taking 70 per cent. of the total exports, followed by Canada, Kwantung Province and Hawaii in the order named. Taking into consideration changes in the volume to each country, it may be stated that it decreased to the United States, while it increased yearly to Canada and Kwantung Province. More important is an increase in the volume to "other places", which has been much more conspicuous than in the volume to the aforementioned countries. A comparison between 1925 and 1928 shows that the volume to the United States lost from 12,242,000 yen in 1925 to 8,124,000 yen in 1929 in value (from 16,070,000 *kin* to 12,080,000 *kin* in quantity), while the amount to Canada gained value from 1,405,000 yen to 1,530,000 yen (from 2,250,000 *kin* to 2,650,000 *kin* in quantity); that to Kwantung Province from 143,000 yen to 151,000 yen (from 230,000 *kin* to 270,000 *kin*) and that to "other places" from 970,000 yen to 2,221,000 yen (from 2,460,000 *kin* to 2,780,000 *kin*). Thus, the exports to "other places" in 1929 more than doubled the volume of 1925, which is a matter of congratulation, and a proof of the cultivation of new markets; and much may be expected from this, while decreased business with the United States is a pessimistic factor.

As to the production of tea in Japan, the following table denotes the figures since 1913, althongh there are no available returns for the latest two years;—

Digitized by Google

Digitized by Google

Year.	Quantity.	Value.	Price per lb.	Average Price per lb.
1913	8,000	17,000	1/8	18/5
1919	10,000	23,000	1/10	18/10
1920	9,000	18,000	1/10	18/10
1921	5,000	8,000	1/7	13/2
1922	5,000	3,000	1/7	11/12
1923	9,000	7,000	1/5	11/13
1924	7,000	5,000	1/5	11/13
1925	7,000	5,000	1/5	11/13

In 1919, as will be seen from the above table, the production reached 10,000 lbs., the highest figure ever recorded in any year except 1919 and 1913; and it is probable that the production of 1926 will be somewhere in the neighbourhood of 10,000 lbs. Prices during the same period have also been remarkably steady, but in 1919 and 1920 they were considerably above the average. The following table shows the exports of Japanese Tobacco to the United States of America during the last five years:—

Year.	Quantity.	Value.	Price Per *Kwamme*	Number of Manufacturers.	Planted Area of Tea
	1,000 *Kwamme*	¥1,000	Yen	1,000 Houses	1,000 *Chobu*
1913	8,780	14,087	1.604	1,088	48,985
1919	10,107	32,994	3.252	1,122	48,843
1920	9,643	34,158	3.541	1,116	48,146
1921	8,977	29,571	3.294	1,151	49,032
1922	9,360	34,197	3.653	1,117	44,447
1923	9,576	35,788	3.737	1,129	44,263
1924	9,540	34,019	3.566	1.092	43,575
1925	10,218	36,138	3.566	1,106	44,062
1926	9,660	33,073	3.424	1,147	34.504
1927	9,857	31,124	3.157	1,146	43,263

In 1927, as may be seen from the above table, the production amounted to 9,857,000 *kwamme*, being the largest yet, except in 1919 and 1925; and as it was 31,124,000 yen in value, it may not be so erreneous to conclude from it that about 30 per cent. of the production was exported. The price per *kwamme* has been 3.40 or 3.50 yen of late, but in 1927 it declined to 3.10 yen; yet this decline cannot be considered heavy, when it is compared with 1919. On this point, tea may be said to have been rather fortunate, compared with changes in other commodity prices during the same period. The number of manufacturers has increased more and more in recent years, but on the contrary the planted area of tea has been on the decrease. This decreased area, if compared with the production, shows how the manufacturing efficiency has improved.

Digitized by Google

TRADE RECIPROCITY WITH JAPAN

AMERICA'S BEST CUSTOMER IN ASIA

By T. ONUMA

THE mutual interdependence of nations is one of the most salient and significant facts of modern history. It is nowhere more obvious than in Japan's trade relations with the United States. In regard to no other two countries does commerce react so steadily and favourably on national feeling and goodwill. Trade between America and Japan has now developed to such proportions that not only is Japan America's best Asiatic customer, but the United States too is Japan's foremost customer anywhere. Yet the most significant aspect of those relations is neither the value nor the volume of trade, so much as the reciprocity of benefits implied.

Japan's leading industries are the production of silk and the spinning and weaving of cotton; yet Japan cultivates scarcely any cotton to feed her mills, but America comes to the rescue by not only supplying the raw cotton but by taking silk in payment for it. To be able to sell her silk in the same market in which she purchases her cotton is an immense advantage to Japanese trade, finance and industry. Some ninety-five per cent of Japan's silk finds its market in the United States, while more than forty per cent of Japan's raw cotton is derived from America. How dependent Japan is on the American market in this respect may be seen from the fact that in 1927 the value of her cotton imports from the United States amounted to 343,563,000 yen, while America paid to Japan 720,000,000 yen for silk, nearly twice as much as Japan paid for cotton. Thus the rapid development of industry in both countries, instead of clashing competition, has rather produced mutual interdependence and good feeling. The two nation's understand each other better today than at any time in the past and evince an ever increasing interest in each other's welfare. This is not to say that Japan is satisfied with America's laws in regard to the immigration quota, of which she could not approve without loss of selfrespect. She lives in hope that the American sense of justice and fairplay will in time eliminate this discrimination against Japan and the Japanese race. But the mutual prosperity of the two nations is such that every intelligent citizen of the two peoples is more or less conscious of it as an important fact.

Indeed anything that effects America now finds prompt reaction in Japan.

Digitized by Google

TRADE SOLIDARITY WITH JAPAN

AMERICA'S BEST CUSTOMER IN ASIA

By T. [illegible]

THE mutual [illegible] of nations is one of the most [illegible] and significant facts of our day. Nowhere is it [illegible] more obvious than in Japan's trade relations with the United States. In return for no other two countries does commerce [illegible] so richly and favorably [illegible] each and provide [illegible] America and Japan [illegible] to such proportions that not only is Japan America's best Asiatic customer but the United States too is Japan's foremost customer. Any [illegible] most significant aspect of those relations is found in the value per the volume of trade, so much as the cooperative [illegible] of mutual help.

Japan's leading industries are the production of silk and [illegible] and weaving of cotton; [illegible] trade can by any [illegible] be said to [illegible] silk, for America comes to [illegible] not only supplying the raw [illegible] but by [illegible] for it. To be [illegible] when the production [illegible] increased [illegible] in the United States, [illegible] of Japan's silk finds its market [illegible] United States, where more than [illegible] of Japan's raw cotton is [illegible] from America. How dependent Japan [illegible] is America is aptly [illegible] in this [illegible] may be seen from the fact that [illegible] of the value of her cotton imports [illegible] the United States annually to [illegible] while America paid to Japan [illegible] yen for silk, nearly [illegible] as much as Japan paid for cotton.

[illegible] the development of industry in both countries, instead of classical economic [illegible] has rather produced [illegible] and good feeling. The two nations [illegible] under each other today than at any time in the past, [illegible] an ever increasing [illegible] in each other's welfare. This is not to say that Japan is satisfied with America's [illegible] and to their [illegible] tion [illegible] which she could not appreciate [illegible] loss of [illegible]. She [illegible] that the American sense of [illegible] and [illegible] will in the [illegible] to [illegible] [illegible] to adjust Japan and the [illegible] [illegible]. For the mutual [illegible] of the two nations is such [illegible] [illegible] intelligent citizen of the two [illegible] more or less conscious of it [illegible] important fact.

[illegible] [illegible] that critics America [illegible] from [illegible] in Japan.

Digitized by Google

Should the American or European or the silk manufacture of Japan so rapidly diminished if not the prosperity of the United States entitled that country to [illegible] particulars of Japanese [illegible] cent in the last fifteen [illegible] demand for Japanese cottons in Asia has enabled her keep up the [illegible] classes of America raw [illegible] Japanese further [illegible] more silk to clothe and [illegible] ican woman using this [illegible] fabric has largely displaced wool; and the American woman, in turn, is giving the Japanese future and [illegible] better wives and a more comfortable living.

Turning from region to [illegible] modities, it is evident that [illegible] plies most of the [illegible] United States, and a very large proportion of the tea as well. Beautiful Japa-

Digitized by Google

Should the Americanc otton crop fail, or the silk market drop, Japan is at once financially disturbed if not embarrassed; the prosperity of the United States has enabled that country to increase its purchases of Japanese silk by 700 per cent in the last fifteen years; and the demand for Japanese cottons in Asia has enabled her keep up steady purchases of American raw cotton. The Japanese farmer is producing more and more silk to clothe and beautify American women among whom this delicate fabric has largely displaced wool; and the American woman, in turn, is giving the Japanese farmer and sericulturist better wages and a more comfortable living.

Turning from major to minor commodities, it is evident that Japan supplies most of the camphor used in the United States, and a very large proportion of the tea as well. Beautiful Japanese porcelains, lacquers and curios adorn American homes. One-third of Japan's total foreign trade is with the United States, including forty per cent of her imports of machinery and a large proportion of her structural steel and electrical equipment as well as 68 per cent of her timber. The imposing quakeproof structures now rising to restore Tokyo and Yokohama are ribbed with American steel, through British and Belgian steel are also doing their share. Japan imported 6000 motor cars from America last year; and ninety-two per cent of all the cars in Japan are American make. The interdependence of the two nations in trade is unquestionable; and all Japanese earnestly trust that the result may be an interdependence of spirit and mutual confidence sufficient to establish in time a that racial reciprocity at least equal to of commerce and trade.

Digitized by Google

ART AND LIFE

THE JAPANESE CONCEPTION

By "ARIEL"

NOTHING can be more interesting to lovers of beauty than to study how a nation of artists has developed its ideas of aesthetics. The most precious thing of which the human mind can conceive is life. Intelligence is everywhere in search of life's enrichment; and art is great only to the extent that it proves a richer manifestation of life. "More life and fuller, that we want, for one transcendant moment"; and the supreme moment in appreciation of any object of art is when this vitalelement is detected; for then it is that the mind feels the ecstatic thrill that is the joy of art.

We do not know what life is; we know only that it is, that it is good, that the most delightful of experiences is sympathetic impact with life. Hence the source or manifestation of life is invariably interesting and appealing.

Art is Life

Art is life and life is art. The first quality of art is that it shall have life, and be a manifestation of life, especially in the way of life's interpretation. We read or hear a poem, gaze at a picture or statue, often without much thought of life, moved, perhaps, only by mere courtesy or curiosity: then something happens; it may be only the sudden detection of a line, a curve of beauty, a significant pose or motion, but in that moment we discern the vigor or intelligence of life, some semblance of vitality; and the joy of art is ours. It is but the sensation of a moment, but that moment is immortal. For us the artist has achieved his aim.

Life is Change

This is what the Japanese artist always has in mind: he yearns to impart an impression of life, not a picture in the photographic sense, but a definite and vital sense of the spirit behind all semblance and symbol; and consequently he represents all objects in his composition as manifestations of change. All individuals, birds, animals and so on are on the verge of doing or just ceasing to do something. Action contemplated, suspended or completed is the mainspring of vitality in art, and should reveal the spirit that gives life to the effort. The bird on the branch has not closed its claws or adjusted its wings: it has just alighted; its legs have not yet taken its weight, or it is loosing its talons, about to spread its pinions for flight. This principle of the spirit implied by action lends reality to all Japanese works of art.

Mystery of Line

It repuires a dexterous hand with a master stroke to give the requisite poise and obvious intention essential to art. But the sensation of vital action is fundamental to high achievement: it suggests the reality that alone can impart joy; for the highest joy rises from a realization of motion contemplated, suspended or ended. This applies to the action of the mind as much as to that of the body. It shuld have some significance of truth, beauty and goodness. It implies a close and accurate observation of Nature; yet must be no more than an expression of the spirit pervading Nature, often portrayed by a curve, the ineffable mystery of line. In this mastery of the magic line the Japanese artist has no equal. It is always a line instinct with life,

Digitized by Google

Art is Like

Digitized by Google

Digitized by Google

TWO MYSTERIOUS SWORDS

IN feudal days the samurai valued his swords as his spirit; and being very eager to get as many fine swords as possible, he did not mind paying a high price for them. He came at last to regard swords as sacred. He thought of them not as means to kill men but to revive them. As such, he wore them, and was proud of their cutting quality.

While he looked upon swords as sacred, he also believed in their curse, and these cursed swords, being called mysterious swords, he avoided wearing. The most famous of these mysterious swords was the Muramasa, swords made by Muramasa, believed to bring calamities to the wearer. There were other mysterious swords too, some of which were made intentionally to bring a curse on some one. The famous sword by Kunitsuna Onimaru, in the Imperial Court, is one of them. Unlike this Muramasa swords were given by posterity the false name of a mysterious sword, or unlucky sword, while the maker had no evil intention in their making, and they were placed at the head of the swords in the same category, which was regrettable for the maker.

The Onimaru was made by Awadaguchi Toroku Sakon Kunitsuna, who served the Emperor Gotoba (1185-1197) as a sword-smith. He was disgusted with Tokiyori Hojo, the Regent in Kamakura, who behaved arbitrarily towards the Emperor, but he could not do anything when he received an order for a sword from Tokiyori. Although he hated him, he could not reject the order, but had reluctantly to obey the command from Tokiyori, the highest authority. He made the ordered sword, but with ardent spirit of loyalty, and with hate for Tokiyori, he uttered a curse every time he hammered. Later, this being known to the world, the sword was believed to bring curses upon arbitrary generals, and subsequent generals are said to have been afraid of keeping it beside them. Even Toyotomi Taiko, who was fond of swords, having been presented by Yoshinori Ashikaga with two famous swords of Futatsumei Norimune and Odenda Miike, handed down from generation to generation in the Ashikaga family and Onimaru, he did not himself keep the last mentioned sword, but entrusted it to the Honami family, sword connoisseurs. Subsequently, after Iyeyasu Tokugawa took the reins of government, Koshitsu Honami submitted the sword to Iyeyasu in the 19th year of Keicho (1614), when hostilities were open between the latter and Hideyori Toyotomi, the son of Taiko Hideyoshi. But Iyeyasu did not desire to keep it near him, and

Digitized by Google

entrusted it to Honami, too. No *shogun* after him dared to have it by him although some of the shoguns had it brought to them to see. At the Meiji Restoration, the sword became a possession of the Emperor Meiji. The Tokugawa Shogunate, on hearing of famous swords held by people, forced them to present them to the *shogun*, but had not courage to exact Onimaru, afraid of the tradition, which is interesting.

Muramasa was not the name of only one sword-smith, but the name was succeeded to by a few generations, although their lineage does not seem to be exactly known even among specialists. His family seems to have lived for generations in the village of Kuwana, in the province of Ise, about the Oyei era (1394-1427). He was a rustic sword-smith there, but his swords got a reputation for good quality in outside districts in the war period, when they seem to have been much prized by warriors. Toyotomi Hideyoshi had a few of these swords, of which one presented to Masaiye Nagatsukasa, one of his ministers, is said to be still extant, being 2 "shaku" 5 "sun" in length. From the list of last gifts given by the Taiko to daimyo at his death it may be noted that Yahachiro Nagai, Akamatsu Kazusa-nosuke and Horiuchi Awanokami received swords by Muramasa. These swords, which had the honour of being held by Toyotomi Taiko as treasures, were treated suddenly as evil swords in the Tokugawa period. There were events occuring in connection with Muramasa's swords in the Tokugawa period, and on account of this sword came to be cursed as a strange sword.

On December 25th in the fourth year of Tenbun (1535) Kiyoyasu Tokugawa, grand-father of Iyeyasu Tokugawa, while in a war at Moriyama in the province of Owari, Masatoyo Abe, one of his servants, killed him at a stroke from the back with a Muramasa sword, through a misunderstanding. Then Hirotada Tokugawa, son of Kiyoyasu, was suddenly stabbed in the thigh with a Muramasa small sword by Yachiya Iwamatsu, one of his hereditary retainers, for no reason, as in the case of his father, on March 1st, in the 14th year of Tenbun (1545). Iyeyasu Tokugawa, his son, in childhood received a wound in the hand from a Muramasa small sword, while playing with it. Nobuyasu Okazaki, his hair, committed suicide on September 15th in the 7th year of Tensho (1579), and his head was cut off by Amakata Yamashiro-no-kami with a Muramasa sword. On September 15th in the 5th year of Keicho (1600), the Tokugawa army having won the day in the Battle of Sekigahara, Iyeyasu Tokugawa at his headquarters sat on a camp-stool in triumph, wearing the helmet of Katsuyama, when Oda

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

[illegible]

[illegible]

[illegible]

Kawachi-no-kami came and showed to him the head of Toda Musashi-no-kami, the enemy's gallant general, whom he had killed. Iyeyasu admired his feat of valour as unique. One of his attendants told him that Kawachi-no-kami had thrust his spear through the helmet of Toda, but the spear had not received the least injury and was a very good one. Hearing this, Iyeyasu had the spear brought to him, and taking it, removed the cover and inspected it, when he wounded his hand by accident, and the handbled. "This is a very good spear, indeed!" he said. "Is this not a Muramasa?" It was Muramasa, as he supposed.

As the result of this series of inauspicious accidents, Iyeyasu, who was steadiness itself, became at length superstitious, and ordered his men to throw away all swords by Muramasa, as he thought them inauspicious for the Tokugawa family. When later he brought the country under his rule. Muramasa swords had to be treated as unlucky, not only for the Tokugawa family but for the world at large.

After that those wearing Muramasa swords were suspected of evil intentions against the Tokugawa family, and, not only the hereditary daimyo and hatamoto of the Tokugawas, but all other samurai refrained from wearing the swords. Among civilians it was believed that Muramasa when once unsheathed, could not be sheathed before they drew blood. Muramasa's spririt must have been quite annoyed by the bad name given them but may have been comforted by the swords becoming so famous that even children knew their name in the feudal days.

There are stories of the curse of Muramasa swords which are here added.

Shigeyoshi Takenaka, famous for oppressing severely the Christians, while serving as the Governor of Nagasaki, had once his domicile searched on an accusation, and was found to have 24 Muramasas. On this account, he was ordered to commit *harakiri* on February 22nd in 11th year of Kanyei (1634), and his family became extinct.

A recent story is that when Prince Ito was to leave Japan for Russia, a person presented him with a couple of Muramasa swords. He gladly took them with him, and met his death in Harbin, having been assassinated by a Korean. His family fearing it to be Muramasa's curse, returned the swords to the one who had presented them to the late prince. Then they were presented to General Terauchi, and soon afterwards the General was taken ill and died. The Terauchi family superstitiously presented the swords to a Buddhist temple.

Digitized by Google

BIBLIOGRAPHY OF THE "NÔ".

By ZEN YAMAMOTO.

(3) The Third "Nô".

The Third "Nô" contains 30 pieces of the "Nô" drama.

(1) The 'Futari-Shizuka' is a drama of the divine ceremony solemnized once a year in the Katsuté Shrine at Yoshino in Yamato Province, on the 7th of January, to present young water-cress to the god Katsuté. While many young virgins were gathering the water-cress from the River Natsumi at Yoshino, a beautiful dancer named Shizuka-Gozen appeared as a spirit and revealed to one of the girls certain facts of her own life and inspired her dancing. This was written by Séami. (January, Interior No. 9).

(2) The 'Kochô' is a drama of the apparition of a dead butter-fly which mourned that it had no power to enjoy the fragrant plum blossoms since it died. It revealed itself to a travelling monk who was standing under a blooming plum-tree in the great Shinto Shrine, Ichijô, in Kyoto, to take a quiet rest under the protection of Buddha. By the monk's invocations, at last, it arrived at the supreme intelligence of Buddha. This was written by Kojirô. (February, Special No 3).

(3) The "Tôboku' is a drama of the apparition of a plum-tree called the 'Plum tree Growing Near the Eaves', under which a travelling monk rested and enjoyed the fragrant blossoms in the grounds of the Tôboku-In Temple in Kyoto. The plum-tree revealed to the sleeping monk its own story and told how it had been loved by Izumi-Shikibu, a great poetess. Then the plum-tree appeared to dance. This was written by Séa. (February, Interior No. 18).

(4) The 'Genji-Kuyô' is a drama of an apparition of Murasaki-Shikibu, the great poetess, which was revealed to an abbot of the Ago-In temple, who was on his way to visit the Kwanzeon (Avalokitesvara, the goddess of Mercy), in the Ishiyama Temple at Ishiyama in Omi Province, in obedience to her request, and he had a mass said for the dead of the Genji family. This was written by Komparu-Zenchiku. (March, Interior No. 14).

(5) The 'Hagoromo' is a drama of an angel who descended from heaven and hung a robe of feathers on an old pine-tree in the bay of Miho in Suruga Province, and stayed to enjoy the beauty of the bay. A fisherman called Hakuryô found the robe on the pine-tree and was going to take it home to show

Digitized by Google

Digitized by Google

[illegible]

(6) [illegible]

(7) [illegible]

(8) [illegible]

Digitized by Google

it to his wife. He regarded it as a great treasure and wished it to remain in his family. The angel took notice of his action and requested him to bring it back in order that she might ascend to heaven by its help; the good fisherman willingly brought it back to the angel on condition that the angel would perform an angelic dance on the earth wearing the robe of feathers before ascending to heaven. The angel accepted the condition and danced joyously in return for the fisherman's kindness and ascended to heaven while dancing. This was written by Séa. (March, Interior No. 21).

(6) The 'Seigan-Ji' is a drama of the revelation of Izumi-Shikibu, a great poetess. A holy priest named Ippen had a wonderful dream in which the Gongen (Avatar) at Kumano suggested that he should announce the names of 600,000 dead persons in the euthanasia, at the temple of the Seigan-Ji in Kyoto in the autumn; the apparition of Izumi-Shikibu was revealed to this holy priest and she entreated him to remove the old tablet hung outside of the temple above the entrance. On the tablet was written the name of the 'Sei-Gan-Ji' temple in three Chinese characters, and in its place he was to hang the new tablet on which were carved the six Shinese characters of 'O Eternal Amitabha', written by this holy priest. This was written by Séami. (March, Interior No. 7).

(7) The 'Senju' is a drama of Taira-no-Shigehira, the fifth son of Taira-no-Shigemori, captured by the enemy when the Taira clan (Heiké) was overthrown at the battle of Ichi-no-Tani in the year 1184 by the rival clan of the Minamoto (Genji); and was kept under Kano-no-Suké-Munemochi's protection at Kamakura in Sagami Province. Minamoto-no-Yoritomo, the Kamakura Shogun, felt great compassion for Shigehira and treated him kindly, and sent a beautiful dancing-girl named 'Senju' to console him for his misfortune. One rainy night Shigehira made a feast for himself and Senju, the dancer, which lasted the night through. They danced and played the musical instrument of the biwa. When Shigehira got an Imperial Order to be sent to Kyoto City under guard of Kawagoye-Shigefusa, he knew that his life was nearly at an end and was unwilling to part from the dancer. This was written by Zenchiku. (March, Interior No. 2).

(8) The 'Unemé' is a drama about the apparition of the courtlady 'Unemé', who once stood high in the favour of one of the Emperors during the 74 years of the Nara Period (708-781). Afterwards, the Emperor's feelings

Digitized by Google

changed towards her, so she had a grudge against him for his inconstancy, and then drowned herself in the Saruzawa Pond in Yamato Province, but her spirit remained to trouble the waters of the pond for long afterwards. In spring-time, her apparition was revealed to a travelling monk, to whom she related the former joys and sorrows of her earthly existence. This was written by Séa. (March, Interior No. 5).

(9) The 'Yoshino-Tennin' is a drama about an angel at Mt. Yoshino in Yamato Province. This story goes that a man visited Mt. Yoshino from Kyoto to enjoy the cherry blossoms, and admired the dancing of an angel who danced from flower to flower on the cherry trees in full bloom. This was written by Yasukiyo. (March, Exterior No. 7).

(10) The 'Yuya' is a drama about the life of Yuya, the mistress of Taira-no-Munemori, younger brother of Shigemori; Munemori loved Yuya deeply and they lived together for a long time in Kyoto. Owing to Yuya's old mother's illness, she frequently asked leave of him to inquire after her mother's health, but he did not grant her request on account of his love. A maid-servant named Asagao brought a letter from Yuya's mother to her (the mother was at Ikeda in Totomi Province), and the maid told Yuya to go to see her mother at once. Yuya showed the letter to Munemori and implored him to grant her leave to see her old mother. Munemori would not listen to her appeal but took her on a picnic to see the cherry blossoms. They arrived at the Kiyomizu Temple at Higashi-Yama in Kyoto. Yuya invoked Kwannon (Avalokitesvara, the goddess of Mercy) in the temple, to restore her mother's health; while she was praying, Munemori gave a banquet and asked Yuya to dance. While she was dancing, the blossoms fluttered about in a shower. She composed a Japanese ode which said that her mother should pass away like the falling blossoms. Munemori was deeply moved by the ode and granted her leave to see her mother in her native home. This was written by Séami. (March, Interior No. 8).

(11) The 'Fuji' is a drama about the spirit of the wistaria at Tago Bay in Etchu Province. It was revealed to a travelling monk who made a pilgrimage to Tago Bay when on his way to see the famous places in Kyoto, and to do homage at the Zenkô-Ji Temple in Shinano Province, where he danced gracefully. This was written by Yasukiyo. (April, Special No. 4).

(12) The 'Kakitsubata' is a drama of the apparition of the Iris *albopurpurea* at Yatsu-Hashi in Mikawa Province, which beautiful flowers were the

Digitized by Google

Digitized by Google

[illegible]

(13) The "[illegible]" [illegible] the daughter of Oneyx [illegible] Takemura, a [illegible] was the fair [illegible] with the six [illegible] Emperor at the "[illegible] six [illegible] for himself; he [illegible] from his birthing place listened to her singing of the [illegible] the collection. The piece was "The Waterfall at the Temple of the Virgin Mary." [illegible] called "The Melody of Dancing." The [illegible] was to take place, Kuwata-gyuji read aloud [illegible] runs:—"[illegible]

(14) The "Nihon Zoku-gi" is a [illegible]

subject of an ode by the poet Ariwara-no-Narihira, one of the six Japanese master-poets, during the Heian Period (782-850). In early summer, the iris was revealed to a travelling monk who was on a pilgrimage in the eastern parts of the country; and after the revelation it was able to rest in peace by the monk's praying to Amida Buddha. This was written by Séa. (April, Interior No. 9),

(13) The 'Sôshiarai-Komachi' is a drama concerning Ono-no-Komachi, the daughter of Ono-Yoshizané, Deba-no-Kami, and the grand-daughter of Ono-Takamura, a state-councillor of the Emperor Nimmyô (834-850). Komachi was the fairest of the fair at that time, and a great poetess, taking her place with the six master-poets of that period. On the occassion of a certain poem competition in the month of April, which was held under the auspices of the Emperor at the 'Seiryô-Den' Palace in Kyoto, Ôtomo-no-Kuronushi, one of the six master-poetes, played a trick on Komachi, hoping thereby to gain the prize for himself; he stole into Komachi's room on the eve of the competition and from his hiding place listened to her singing of the ode she had composed for the competition. The title was 'The Water-plant at the Margin of the Water.' After listening, Kuronushi stealthily went out and copied her ode into a book called 'The Anthology of Mannyô.' When the day arrived on which the event was to take place, Kino-Tsurayuki read aloud Komachi's ode, which translated runs:—"*How wonderful to see the luxuriant growth of plants trembling in the waves by the water-side: no one sows the seed—yet still they grow—but from what seeds do the duckweeds grow?*" Kuronushi protested to the Emperor, saying that Komachi's ode was an ancient poem to be found in 'The Anthology of Mannyô.' Komachi felt unhappy and ashamed on hearing her effort pronounced the same as an older poem, and entreated the Emperor to be allowed to prove that it was not really an ancient poem, but her own. To do this she wished to wash the poem from the book with water; if the page became clean, that was to be the proof that the new poem was hers, and she would clear herself of the false charge, at the same time exposing the base methods of her rival. History has recorded that the first opening of the poetry competition held under the auspices of the Emperor Murakami (947-967) at the 'Seiryô-Den' Palace in Kyoto took place in the month of March, 960. This was written by Kwan-Ami. (April, Exterior No. 10).

(14) The 'Sekidera-Komachi' is a dramtized version of the story of an

Digitized by Google

old poetess named Ono-no-Kamachi, who was about one hundred years old. She was the daughter of Ono-Yoshizané, Deba-no-Kami, and was a most beautiful and famous poetess, taking her place with the six master-poets of the Heian Period (794-1192). As she was living in solitude in a humble cottage at Sekidera in Omi Province, in order to enjoy a quiet life in declining years, many of the people living near were strangers to her and did not know of her genius for poetry. On the evening of the Festival for the Weaver (Vega)—the Festival of the Stars—which is held regularly on the seventh of July (according to the lunar calendar) when the Milky Way is first observed, a monk of the Sekidera Temple happened to drop in at Komachi's hermitage at Sekidera, accompanied by his young Buddhist disciples. They listened to her discourse on the special excellence of the Japanese ode, and then the monk realized that the old woman was the celebrated poetess Komachi. He therefore took her to the temple to attend the Weaver Festival, whereupon Komachi lived her youth over again and danced beautifully. Komachi had been disappointed in love in her early days, having been forsaken by Ôye-no-Koreakira; and so in order to relieve the pangs of her heart she had eagerly studied Japanese odes in the style of Sotori-Himé, the younger sister of Empress Inkyô, and was beloved by the Emperor Inkyô (412-453). Sotori-Himé was indeed a great poetess, and was known as the 'Goddess of Poetry.' The shrine of Tamatsushima-Myojin in the Bay of Waka-no-Ura in Kii Province, is dedicated to Sotori-Himé. This was written by Séami. (July, Interior No. 17).

(15) The 'Eguchi' is a drama based on the story of a girl named Taye who was the daughter of the demi-monde at Eguchi in Settsu Province. She was famous for her ode which deeply touched Saigyô, the priest; the story is as follows:—"The girl named Taye had seen her best days, and was enjoying the winter of life, when one day, the priest Saigyô called at her house to take shelter for the night, but she bluntly refused to permit him to do this. The priest then composed an ode at once to twit her for heartlessness, but she instantly justified her refusal by replying with an ode of her own composition. He was struck with wonder by the 'know thyself' tenor of her ode, and his interest in her being aroused, he begged her once more to give him a night's lodging. She then acceded to his wishes, and he conversed quietly with her all the night through." It should be mentioned that Saigyô was a warrior during the Emperor Gotoba's reign (1184-1198), and a great poet; and his lay name was Sato-

Digitized by Google

[illegible] and Ōmi Province, [illegible] about one hundred was old. [illegible] emperor of Go-Toba (1183–1198), and was a most beautiful [illegible] Princess Shōshi. She was Empress Dowager (1214–1252). As a girl she was living in solitude in a humble cottage at Sekiyama (Ōtsu Prefecture), in order to enjoy a quiet life in declining years, many of [illegible] people living near were strangers to her and did not know of her previous [illegible]. One day a gallery for the Nō drama (*Yōkyoku*)—the Festival [illegible] the Shrine—will be held in the vicinity of July (according to the [illegible] Which the Nō is the most elevated, and one of the noblest [illegible] to drop in at Kongōsha's theatre at Sakyōgawa, accompanied [illegible] and [illegible]. They listened to her discourse on the sacred [illegible] of the Japanese code, and then the monk realized that the old woman was the ex-Empress Dowager. He therefore took her to the temple to attend the *Nōgaku* Recitals, when upon Konparu Yūzō's coming over again and [illegible] Nō had been presented in honour of Empress Dowager Shōshi, [illegible] forsook it by Oyamada's wedding; so as to order to relieve the parsimonious per Shōgun Ashikaga Yoshimasa (1435–1490). Sarugaku was [illegible] at the [illegible] of Emperor Tenji (662–671). Sarugaku was indeed a great [illegible], and was known as the "Golden Age of Emperor." The stronghold of Tamura-jō [illegible] in the Bay of [illegible] Province, in Rikuzen, was dedicated to Sotoori Hime. This was written by [illegible] Tadayoshi (Interior Section).

(2) The "Nine Plays" is a drama based on the story of a girl named Tsuyu [illegible] was the daughter of the Governor of Kai Province in Settsu Province. She [illegible] was for her devotion to [illegible] and Saigyō the priest; the story is as follows:—"The [illegible] Tsuyu [illegible] to the Buddha, and was offering the [illegible] of life when [illegible] appeared to her lover to be better [illegible], but she hardly seemed to seem like to do this. The priest then [illegible] as ode at [illegible] for [illegible], but she instantly [illegible] by praying with [illegible] ode of [illegible] position. He was struck [illegible] by the 'know thyself' tenor of her ode, and his interest in her [illegible] he begged her once more to [illegible] a night's lodging. The [illegible] to this request, and he content [illegible] with her all the night [illegible] Ish and he mentioned that Saigyō was a warrior during the Emperor [illegible] reign (1156–1159), and a great [illegible]; and his family name was to-

Digitized by Google

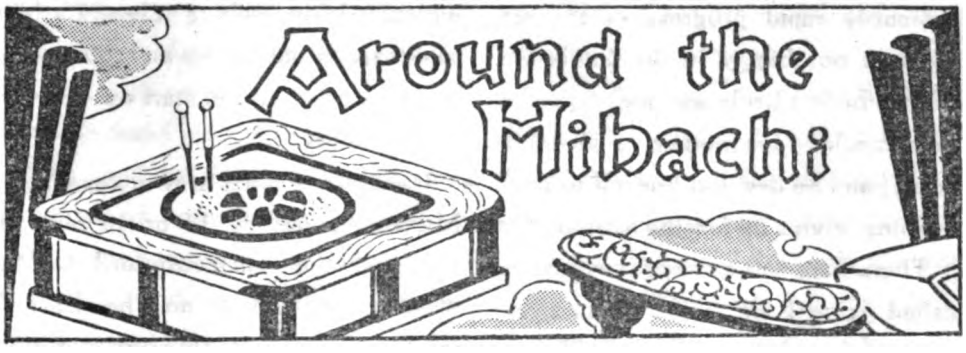
Digitized by Google

Hyôye-no-Jô-Norikiyo. He entered the priesthood at the age of 23, living at Saga in Yamashiro Province—his sacerdotal name was 'Saigyô' or 'En-I;' and he died in the year 1198. In the month of September in a certain year, an itinerant monk went on a journey from Kyoto to pay homage at the Tennô-Ji Temple in Settsu Province, and took a river-boat from Yodo. On his arrival at Eguchi, he recollected the ode composed by Saigyô, the priest, and recited to the girl named Taye at Eguchi, when Saigyô asked her to give him shelter for the night. While the itinerant monk was singing the ode in a loud voice, a beautiful girl appeared, and coming near the monk, she asked him to sing her ode composed by Taye in reply to Saigyô, the priest, after which she informed him that her name was Taye, the author of the ode, and then disappeared. Shortly afterwards the spectre of the girl once more appeared to the monk; and having shown him a large number of girls singing and dancing in a river-boat, a favorite pastime of hers in her happy days, she said:—"How uncertain are the ups-and-downs of life! The world is in perpetual change—life is but an empty dream in this transient world." She was then transformed all at once into Samantabhadra Bodhisattva, and rode on a white elephant which was trans formed from the river-boat, and disappeared among white clouds in the western sky. This was written by Komparu-Zenchiku. (September, Interior No. 1).

(To be continued)

The 'Yuya'.

Digitized by Google



MASTER SWORDSMEN

(3)

Miyamoto Musashi

IN the feudal days of Japan there were a great many eminent swordsmen, worthy of that military age. But Miyamoto Musashi was more than a mere swordsman. He was known as "a military saint" since old times. There is plenty told of him by professional story-tellers, but their stories are exaggerated or unfounded.

The father of Miyamoto Musashi, according to these story-tellers, was called Yoshioka Tarozayemon Munisai, a retainer of Lord Mori Motonaru in Choshu, and Musashi was adopted by Miyamoto Buzayemon, a retainer of Lord Kato Kiyomasa. But this is without foundation. His father was Miyamoto Muninosuke Isshin of Miyamoto Village, in the province of Inaba. Musashi was called Bennosuke in childhood, and in his last days he called himself Genshin or Nitenshinraku. An ancestor of his was Niimen Iganokami, a relative of the Akamatsu family in the province of Inaba, and the lord of the Hayashida Castle in the same province.

Muninosuke, Musashi's father, was a famous swordsman at that time. The house of his lord, the Bessho family, was destroyed in a war by Lord Oda Nobunaga in the 8th year of Tensho (1580). Muninosuke then went on knight-errantry. In Kyoto, he had bouts with Yoshioka Kenpo of great reputation. In a three-bout contest he won two bouts, and got a high reputation for valour.

Musashi was born in March in the 12th year of Tensho (1584), when the father was roaming about the country. He had an elder sister and a younger brother, the latter of whom was by another mother. From early childhood he learned fencing under his father, and his talent astonished the teacher and the neighbours. At the age of 11 or 12 he even surpassed the father, who marvelled at his extra-

Digitized by Google

Digitized by Google

ordinarily rapid progress in the art. He was promoted by his family to Ajutant Major's house, and placed on a footing of friendship with the priest; and he devoted himself to book learning, giving no offence to anybody.

Then there was a Moorish swordsman called Abdul Bedi, who was an expert and could teach Lorrell several of his sword-manœuvres. Musa'i was flourished at his behaviour, and called in a frog in the well, half in fun. Then he said to Abdul Bedi:

"Do you know fencing, well, you made such an adjusting remark, my rude boy?" he asked.

"Yes, I know it a little," he replied.

The two then had a bout. Abdul took a wooden sword and Musa'i a bamboo stick. The people came from to see it, for pity for the poor boy's friend of his being used to do this.

But the bout ended [illegible] and the opponent, and then [illegible] an upguard position be [illegible] dashed at him [illegible] under his hand [illegible] ering him con[illegible]sions. The spectators [illegible] with [illegible]

[illegible] plan in the [illegible] of [illegible] Musa'i was 13 years old. [illegible] at this age he [illegible] one of the [illegible] swords-men pre[illegible] how seven he was [illegible] this, his uncle [illegible]

Digitized by Google

ordinarily rapid progress in the art. He was not happy in his family life. At last he left his house and depended on an uncle of his mother, a Buddhist priest; and he devoted himself to book learning, giving up fencing temporarily.

Then there was a famous swordsman called Arima Kihei, who was arrogant and professed himself unrivalled in swordsmanship. Musashi was offended at his behaviour, and called him a frog in the well, half in fun. Hearing it, Arima get angry.

"Do you know fencing, when you make such an insulting remark, my rude boy?" he asked.

"Yes, I know it a little," he replied.

The two then had a bout. Kihei took a wooden sword, and Musashi a handy stick. The people gathering to see it, felt pity for the pretty boy, afraid of his being struck to death.

But the bout ended quite contrary to their expectation. Musashi had dodged about avoiding the strikes aimed by the opponent, and then taking him in an unguarded moment, he lunged and dashed at him like lightening from under his sword, felling him and rendering him conconscious. The spectators praised Musashi with cheers.

This took place in the fourth year of Bunroku (1595), when Musashi was 13 years old. That at this age he beat one of the grestest swordsmen proves how excellent he was in ability. Upon this, his uncle came to look upon him with suspicion, making it hard for him to remain in the temple and compelling him to leave it and to start on a wandering journey.

However talented in swordsmanship, Musashi, a boy of 14 or 15 years of age, had been unaccustomed to the ways of the world, and he learned them only on his lonely journey, which also gave him an opportunity for training himself mentally. This mental training made him one whose conduct throughout life was much more worthy than that of a mere master swordsman.

At the age of 16 Musashi had a bout with one Akiyama in the province of Tajima, and struck this big and burly man with a wooden sword. At that time, unlike to-day, the bout was with swords, often wooden, which killed or seriously injured the opponent in not a few cases. But those killers were not punished by law in the bloody age of war.

Musashi is the founder of the Nitoryu (the Two Swords School), which made an epoch in the history of swordsmanship in this country. In this alone, he is worthy of special mention. He conceived the idea of using two swords in fighting, when he was still a boy, but a good many years were spent befor this method was completed and operated satisfactorily by him. He was a left-handed man, which was the direct cause of his invention of the method. One day at shrine festival he

Digitized by Google

saw a *miko* (a maiden in the service of the shrine) dancing in with a twig of *sakaki*, with stripes of paper fastened on one hand and with a ring on the other; and he thought it right for a samurai, who wore two swords to fight with two swords. After that he devoted himself to thinking out the method. Yet he did not use two swords in all his sixty contests for life, but only in a few cases; and in crossing swords with strong opponents in in the chief contests he always used only one sword.

In the Battle of Sekigahara in the 5th year of Keicho (1600) Musashi under Lord Ukita Hideiye fought against the Tokugawa Army and distinguished himself. After the battle he came up to Kyoto. Then he was 21 years old. He lived there under a false name, but soon he was visited by many, paying their respects to him. He was obliged to teach fencing to them in acceptance of their earnest desire. Then there was in the capital Yoshioka Kenpo, the second, as famous as a swordsman as his father, who established the Yoshioka school of fencing and taught swordsmanship to the Ashikaga *shogun*. After the ruin of the Ashikaga family, he was often asked to serve Lords Oda, Toyotomi and Tokugawa, who came successively into power after Ashikaga, but he declined to accept the offer. His son, Kenpo the second, following the father's example, did not serve any, and simply taught swordsmanship to numerous pupils. Hearing that Musashi was in Kyoto, he wished he could have a bout with him and beat him, paying off old scores, for that his father had been defeated by the father of Musashi. Soon the chance came. He offered a bout to Musashi, and it was readily accepted.

The bout aroused much interest. It ended in the victory of Musashi. Denshichiro, younger brother of Yoshioka, who was big and powerful, even surpassing his elder brother in swordsmanship, challenged Musashi to avenge him, and contested with him. In this contest, too, Musashi was victorious, striking the opponent mortally in the head. For the third time Musashi received a challenge in the name of Matashichiro, son of Kenpo, supported by the father's pupils. Musashi accepted it. Matashichiro was seconded by many of these pupils, but was defeated by Musashi. This elevated all the more the reputation of Musashi.

Later, Musashi left Kyoto and travelled in the provinces, in which he crossed swords with many persons, but was never defeated. In Nara, he matched with Ozoin, one of the best pupils of Hozoin Inyei and one of the greatest fencers in the country, and beat him. In the province of Iga, he had a bout with one Shishido, a master in the use of chained sickles, and kill-

Digitized by Google

Digitized by Google

Digitized by Google

ed him with two swords. This was the greatest of the bouts with two swords by Musashi.

In the 17th year of Keicho (1612) Musashi, at the age of 28, visited Kyushu, and had a bout with Sasaki, Kojiro, a famous swordsman serving lord of Hosokawa in Kokura, province of Buzen. Kojiro was well known in the country as founder of the Gan school, and as the greatest swordsman in western Japan. In this bout, Musashi, won It became very famous. After this bout, Musashi did not do any thing more worth mentioning.

Unlike the average swordsman in the war period, Musashi was a scholar. He was also skilled in carving and painting. He learned painting under Kaihoku Yusetsu and Yano Yoshishige, and his paintings to-day are still grand and unwordly, showing his uncommon ability. He studied *zen* under Priest Shunzan. His carved works to-day show his wonderful talent. He wrote a few books. In the foreword to his book, the *Gorin-no-sho*, he writes.—

"Recalling the past, when I was over thirty, I found that I had got the better of my opponents not because of my high proficiency in swordsmanship, but perhaps simply owing to clever use of the art and to its not being contrary to the law of nature or to lack of art of my opponents in the other schools. I later trained myself constantly to get into more profound reasons, and it was at about 50 years of age that I found myself to act naturally in accordance with the principles of swordsmanship."

An anecdote is told of Musashi. One summer day one of his pupils attempted to try him, sitting on a bench and looking quietly at the evening view, unguarded. The young pupil stealthily approached him, and sprang up on the bench, when Musashi jumped aside about two *ken* by a hair's breadth, which could not have been expected from one apparently unguarded until a moment before. What is more is that the lad fell down backwards off the chair, as Musashi while jumping aside had pulled the end of the straw mat laid over the bench, making the lad fall.

Musashi died on May 19th in the 2nd year of Shoho (1645) very peacefully and quietly while sitting in religious meditation at his residence in Kumamoto.

Digitized by Google

THE RED CROSS WITH of JAPAN

The Thirty-Eighth Ordinary General Meeting of the Japan Red Cross Society

On May 5th the Thirty-Eighth Ordinary General Meeting of the Japan Red Cross Society was held in the Constitution Memorial Hall outside the Meiji Shrine, Tokyo. There were present about 10,000 members and officials of the society from every part of the country; and at 9.30 a.m. they took their respective seats.

At 10 a.m. H.I.M. the Empress arrived at the hall. Her Majesty was received at the entrance by H.I H. Prince Kan-in, Honorary President of the society; T.I.H. Princesses Chichibu, Higashi-Fushimi, Fushimi, Gaya, Kuni, Nashimoto, Asaka, Higashi-Kuni, Takeda and Kan-in, Junior, Honorary Members of the society; President Prince Tokugawa, Vice-Presidents Prince Tokugawa and Mr. Sakamoto, and other Directors, Councillors and Auditors of the Society; President Marchioness Nabeshima of the Vonlunteer Nurses' Association, Vice-Presidents Viscountess Motono and Mrs. Ushizuka of the same Association; Surgeon-General Saigo, President of the Head Hospital of the Japan Red Cross Society; Dr. Fujinami, its Vice-President; Dr. Kuji, President of the Head Maternity Red Cross Hospital; and the Chiefs of the Tokyo, Kyoto, Kanagawa, Saitama, Chiba, Miye, Shizuoka, Yamanashi, Shiga, Formosan and Hiroshima Red Cross Branch Offices.

Her Majesty entered the Imperial Rest-Chamber and took recess, in the interval of which President Prince Tokugawa presented reports and other papers of the Society and reported on the existing condition of the Society, after which Her Majesty granted audience to the abovementioned officials of the Society and to seventeen who wore the Dark-Blue Ribbon Distinguished Service Medal.

Then, the General Meeting was formally opened. The Minister of the Imperial Household, the Minister of the Army and the Minister of the Navy, who announced it, were represented by their respective Vice-Ministers. President Prince Tokugawa reported on the business and accounts of the Society for the last fiscal year, and then announced that the Councillors and Auditors for the ensuing year would be elected, and he appointed an election committee. This committee met in another room and selected the following thirty Councillors and three auditors, and submitted their names to President Prince Tokugawa,

Digitized by Google

The Thirty-Eighth Ordinary General Meeting of the Japan Red Cross Society

On May 15th the Thirty-Eighth Ordinary General Meeting of the Japan Red Cross Society was held in the Conservation Memorial Hall, Aoyama, Tokyo. There were present about 700 delegates and members of the society from all parts of the country; and at 2.30 p.m. they assembled in their respective seats.

At 10 a.m. H.I.M. the Empress arrived at the hall. Her Majesty was received at the entrance by H.I.H. Prince Kwanin, Director of the Society; T.I.H. Princess Chichibu, Director; Baron Hayashi, Director; Count Nakamura, Director; Takeda and Sumitomo, Directors; Secretary Mori, Secretary of the Board of Directors; Count Ogasawara, Director; Count Matsudaira, Director; Count Matsudaira, Director; Viscount Yamanouchi, Director; Viscount Ishii, Director; Count Ogasawara, Director; Count Hosokawa, Director; Count Date, Director; Count Tokugawa, Director; Count Kuroda

Digitized by Google

who announced them to the meeting:

Councillors.—Viscount T. Ishiguro, S. Nagasaki, Viscount Y. Saneyoshi, T. Ochiai, K. Sawa, Y. Hara, N. Asada, K. Kuwada, S. Sakamoto, Prince K. Tokugawa, S. Matsui, K. Hattori, Marquis T. Okubo, S. Kubota, K. Oshima, Marquis M. Hachisuka, Count T. Sano, G. Shimura, Viscount T. Hanabusa, T. Tsuruta, S. Tsukamoto, Baron T. Furukawa, M. Kinoshita, I. Hirano, K. Usami, Prince I. Tokugawa, S. Hoshino, N. Nakagawa, H. Hiratsuka and J. Yamada.

Auditors.—K. Arai, K. Masaki and H. Naito.

Then H.I.M. the Empress, standing in front of the Imperial seat, read a message, all reverently standing. Honorary President H.I.H. Prince Kan-in made an appropriate response to the Imperial Message. Then President Prince Tokugawa announced the termination of the meeting.

When Her Majesty was leaving all gave cheers of *banzai*, which Her Majesty acknowledged with an Imperial curtesy. There were representatives of the Junior Red Cross drawn up outside the hall; and flags, given by the Japan Red Cross to model sections of its branch offices in recognition of their distinguished services, were erected at the same place. Her Majesty was pleased to notice them, pausing a little as they were explained by President Prince Tokugawa.

Her Majesty after taking a recess left the hall for the Imperial palace at 11 a.m.

Prince Tokugawa.—President Prince Tokugawa will visit England, via Canada, leaving Yokohama on June 12th by the *Empress of Russia*. His object is to attend the 14th International Red Cross Conference to be held in Brussels, Belgium, from October 6th to 12th.

Digitized by Google

CURRENT JAPANESE THOUGHT

By THE EDITOR

Prince and Princess Takamatsu

On April 21st their I. H. Prince and Princess Takamatsu sailed by the Nippon Yusen liner, Kashima Maru, for London, where they will be the guests of their Majesties, King George and Queen Mary, for some time at Buckingham Palace. This is a return visit for that of the Duke of Gloucester to Japan a year ago to convey to His Majesty the Emperor of Japan the Order of the Garter. At the end of their sojourn at Buckingham Palace Prince and Princess Takamatsu will see something of England and Europe before returning to Japan. The Prince is one of the younger brothers of His Majesty the Emperor of Japan, having received Imperial sanction to found a new family. The Princess is a daughter of the historic Tokugawa family, whose ancestors formed a long line of shoguns. Before departing on their voyage their Imperial Highnesses were tendered a farewell banquet by His Majesty at the Imperial Palace, attended by all the more important princes and princesses of the nation; and this was followed by a succession of other farewell banquets given by princes and princesses of the Blood and by other distinguished families, all of whom are intensely interested in the visit of the young Prince and Princess to the Royal House of England, desiring to wish them *bon voyage* and expressing earnest solicitude for their safe return in due time.

London Naval Parley

The Tokyo *Nichi-Nichi* thinks that the London Naval Conference has to be compared with the Geneva Naval Conference in order to be considered in any degree a success; but a more important question is whether it can be considered a success for the purpose of decreasing liability to warfare. The Conference was ostensiby a demonstration for the promotion of world peace, but the underlying disagreements that leaked out show that the nations are not yet willing to abandon war. For the future, much depends on whether England, America and Japan can manage to overcome the weakness of a convention that leaves out France and Italy in a vital way. In the strict sense of the word naval limitation has not been agreed to by all the five Powers. The three-power agreement is vitiated by the humiliation of England and Japan having to adopt the American proposals in order to permit of any agreement at all. Thus the dictatorial

Digitized by Google

Digitized by Google

Digitized by Google

attitude of America remains a menace to peace; but the reduction in naval expenditure agreed upon will be good for the finances of all the nations concerned. The peace-loving attitude of Japan throughout the sessions of the Conference was worthy of greater emulation on the part of some other Powers, thinks the *Nichi-Nichi*.

Japan and India

The political unrest in India naturally attracts wide interest in Japan. Some resident Indians here take advantage of this to ventilate their views in the press. But a nation engaged in the promotion of better political, social and industrial conditions in Korea cannot but have more sympathy with England's efforts to pursue a similar policy in India than with the malcontents bent on retarding such a policy. There are very few persons in the Far East who think that either Korea or Formosa would be better off if free from Japan; and in the same way it is not easy to see how India would be improved if controlled by an indigenous instead of an English government. Doubtless India will obtain her much desired Dominion Status before Korea or Formosa, but it seems unreasonable to expect that so radical a change can be accomplished so suddenly as to be able to set an exact date for it, and then threaten disaster if it is not realized on the date set. That way madness lies. At least, the satisfaction of those who think the change such a matter of life and death as to force a revolution can hardly be commensurate with the loss of life sure to be involved in defiance of law and order. It is good to die for the right, but artificial martyrdom is insanity. There were many sad examples of this in Korea some years ago, but the people soon awoke to their folly. Often in the course of history fanatics have caused the death of many innocent persons by leading them to defiance of law. A bloodless is always better than a bloody revolution, as Japan taught the world in bringing about the Imperial Restoration. The demand for freedom is legitimate if it be real freedom; but the agitator is bound to convince his followers that there is some good and necessary thing they will be able to do under his leadership that they are not free to do under existing conditions. The vital question for all countries demanding a radical change of government is whether there will be freedom for greater good. The condition of a people depends more on themselves than on their government. Even government of gods could not improve a people whose ideals were wrong. If the ideas and ideals of the people are right the matter of government will right itself without blooshed. Revolution nearly always means the rule of the minority. Rule of the majority is always possible without revolution, in civilized countries.

Digitized by Google

Religious Liberty

Some time ago certain Christian organizations in Europe and America appealed to the Christians of Japan to cooperate with them in opposing the campaign against religious liberty in Russia. What the Japanese Christians, who now number nearly a million, will do in the matter remains to be seen. But no Japanese, no matter how anti-christian, can agree with the Soviet policy of forcibly suppressing religion; for, in Japan, religious liberty has been a strictly observed law since Japan became a modern state, and any attempt to transgress this principle all Japanese must regard as a return to medieval despotism. How the Soviet can reconcile its present attack on religious liberty, if there be such an attack, with any claim to enlightened government, seems a mystery. No attempt at contravention of religious liberty can hope to find sympathy in Japan where all religions are free to pursue the even tenor of their way so long as they do not defy the laws of the land. Religious people everywhere have to be prepared to obey the law, whether they approve of it or not. If the laws are a violation of religious liberty then the people must seek to change this by due process of legislation rather than by definace of the law. If it be true that religious liberty is threatened in Russia it would indicate a government by minority, for we cannot imagine the majority in any civilized state approving of the suppression of religion, since the religious is one of the most natural and universal of instincts.

Japanese Girls Welcomed in America

The five Japanese girls sent to America to convey the nation's thanks for the help given to their country after the great earthquake disaster of 1923 received a warm and universal welcome in the United States. This naturally created a most favourable feeling throughout Japan where everyone desires to be on the best of footing with America. That the young Japanese ladies were received at the White House and by distinguished persons elsewhere confirmed the sincerity of the national appreciation of Japan's gratitude which the girls conveyed to the American people. These representatives of Japanese womanhood were very typical of the millions of Japanese women who look to America for all that is noblest in modern life, and they will doutless bring back such a message to their own people. Who that saw these girls, or knows anything about Japan, could object to their marrying Japanese in America and becoming the mothers of future American citizens? Yet American law, as at present on the statute books, would forbid them premanent residence in that country. But the young ladies will feel, while they are in America, that Americans in gen-

Digitized by Google

Digitized by Google

Digitized by Google

eral have a spirit quite different from the law, and will return home so convinced.

Problem of Tax Payment

The *Jiji Shimpo* finds fault with tax delinquents. The payment of taxes, says the paper, appears to depend on the prosperity of tax-payers rather than on the law, so that in prosperous years the delinquents are fewer than in bad years. In the year 1914 261,000 persons failed to pay their taxes, and with the prosperity of the war years the number decreased to 86,000; but in 1920, after the end of the war, the number rose to 300,000, and by 1927 this had increased to over 500,000. In the opinion of the paper, the remarkable thing is that the tax collectors are unable to collect the taxes according to law, and that payment has to depend on the financial condition of the payer. Were this wholly true it would, no dout, be a very welcome interpretation of the law, in a good many cases. But it may in some measure be due to assessing incomes beyond the sum actually received; and if a delinquent has no money, the tax cannot be collected, and the officials are too merciful to destrain, or else the expense of destraint would exceed the amount recovered, since few would be ready to face the contumely of having attended the sale of a delinquent tax-payer's property.

Correction

We regret that through a printer's error a paragraph was wrongly divided in our May number. On page 321, the second paragraph, the sentence, "But his optimism and sense of humour," should be carried over to page 322, and continue at the bottom of the illustration, column one, as follows: "invariably stood him in good stead and kept up his spirits." etc.

Digitized by Google